

4

A short Catechisme for Housholders,  
with praier to the same,  
adioyning.

Psal, 34, 11.  
*Come yee Children, hearken  
vnto me, I will teach you the  
feare of the Lord.*



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# A brieft Catechisme,

containing a declaration of the true way to life euerlasting. Very meete to be knowne of euery one, before they be admitted to the Lords Supper.

## Question.



What is the chiefest thing which euery one ought to bee most carefull of as long as they liue?

An. Euery one ought to bee most carefull of these two points.

First and chiefly how he may be saued in the a day of iudgement, befoze Gods iudgement seate, and so b come to life euerlasting.

a  
Mat. 16, 26.  
1, Pet. 1, 9.

Secondly, how to c liue according to Gods holy will, during our life. In the which two pointes wholly standeth the glozy of God, so much as of man ought to be sought for.

b  
Mat. 6, 33.  
& 25, 34.  
c  
Luke 1, 7  
75.

Que. How can we know this, that we are discharged before gods iudgement seate?

Eph. 1, 4.  
& 2, 10.  
1, Pet. 1, 19.

An. Wee can neuer know that we be discharged befoze the Iudgement seat of God, vntill such time as

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we know our owne a miserable estate  
by reason of the greatnes of our sinns,  
and the horrible punishment, which  
we deserue for them?

Que. How dost thou know the  
greatnes of thy sin, and the horrible  
punishment due to the same?

2  
An. The greatnesse of my sin, and  
Rom, 3, 20. the horrible punishment thereof, I  
Rom, 7, 7, 8. know by the <sup>a</sup> Law of God, <sup>b</sup> rightly  
9, 10, 11, 12 understood, the sum whereof is con-  
Rom, 5, 20. tained in the ten commandments.  
Gal, 3, 19.

<sup>b</sup>  
Que. Rehearse the ten commaun-  
Rom. 7. 9. dements.

An. God spake these wordes, and  
said, I am the Lord thy God, which  
brought thee out of the land of Egypt,  
out of the house of bondage.

Exod. 20. 1. 1 **T**hou shalt haue none other gods  
but me.

2 Thou shalt not make to thy selfe any  
grauen image, nor the likenes of any thing  
that is in heauē above, nor in the earth be-  
neath, nor in the water vnder the earth,  
thou shalt not bow down to them nor wor-  
ship them: For I the Lord thy God, am a  
iealous God, and visit the sins of the fa-  
thers vpon the children, to the third and  
fourth



## for Housholders.

fourth generation of them that hate me,  
& shew mercy unto thousands, in them  
that love me, & keepe my cōmadements.

3 Thou shalt not take the name of the  
Lord thy God in vaine: for the Lord will  
not hold him guiltlesse, that taketh his  
name in vaine.

4 Remember thou keepe holy the Sab-  
bath day, six daies thou shalt labour and  
doe all that thou hast to doe. But the sea-  
uenth day is the Sabbath of the Lord thy  
G O D. In it thou shalt do no manner of  
worke, thou and thy sonne, and thy daugh-  
ter, thy man seruant, & thy maid seruant,  
thy cattell and the stranger that is within  
thy gates. For in six daies the Lord made  
heauen and earth, the Sea, and all that in  
them is, & rested the seventh day, where-  
fore the Lord blessed the seventh day, and  
hallowed it.

5 Honour thy Father and thy Mother  
that thy daies may be long in the Land  
which the Lord thy God giveth thee.

6 Thou shalt do no murder.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse  
against thy neighbour.

A 3

10 Thou

## A brieſe Catechiſme

**10** Thou ſhalt not conet thy neighbours  
houſe, thou ſhalt not conet thy neighbours  
wiſe, nor his man ſervant, nor his maide,  
nor his Oxe, nor his Aſſe, nor any thing  
that is his.

**Qu.** What is the firſt commande-  
ment.

**An.** 1 Thou ſhalt haue no other G ds  
but me.

**Que.** What is the meaning of this  
commandement?

**Au.** The Lord GOD ſtraightly  
chargeth vs in the firſt commande-  
ment, that we worſhip God alone,  
which worſhippe ſtandeth in foure  
points: Firſt, that we loue God as  
wee all. Secondly, that we feare  
God aboue all. Thirdly, that we  
make out Prayers to none but vn-  
to God. Fourthly, that we acknow-  
ledge God alone to be the guider and  
gouerner of all things, of whome  
we receiue all the benefites that we  
haue, and therefore, that we truſt  
and ſtay vpon him alone.

**Que.** What is the ſecond man-  
dement?

**An.** 2 Thou ſhalt not make to thy ſelfe  
any

<sup>a</sup> Phil. 3, 7. 8.

<sup>b</sup> Mat. 10, 37.

<sup>c</sup> Mal. 1, 6.

<sup>d</sup> Mat. 10, 28.

<sup>e</sup> Rom. 10, 13.

<sup>f</sup> Psal. 35, 6. &

<sup>g</sup> 115, 3. & 145,

<sup>h</sup> 15. & 95, 4. 5

<sup>i</sup> Lam. 1, 17.

<sup>j</sup> Ier. 17, 5, &

<sup>k</sup> 48, 7.

<sup>l</sup> Eſa. 31, 6.

## for Household.

any graven Image, nor the likenes of any thing that is in heauen above, nor in the earth beneath, &c.

*Que.* What is the meaning of this commandement?

*An.* In this second commande-  
ment be contained three things.

First, that we should not a thinke  
God to be like either man or woman  
or any other thing, & therefore that we  
make no Image of God in any case.

Secondly, that we make no image  
of any other thing, eyther to b wor-  
ship the Image it selfe, eyther God,  
Saint or Angell by the Image: nei-  
ther yet to this end, to be the c better  
put in mind of God by the Image.

Thirdly, that we worship not God  
in any other outward worship, ac-  
cording to our owne fantasles, but  
as God comandeth vs in his word.

*Que.* What is the third commande-  
ment?

*An.* 3. Thou shalt not take the name of  
thy Lord thy God in vaine.

*Que.* What is the meaning of this  
commandement?

*An.* God chargeth vs in this third

Deu. 4, 15,

16, 17, 18.

Act. 17, 29.

Ioh. 1, 18.

1 Tim. 6, 1.

b

Leu. 26,

Exo. 34, 1.

Deu. 4, 24,

1. Ioh. 4, 12.

Esa. 40, 18,

25, & 46, 5,

Psal. 97, 7.

& 106, 36.

Esa. 44, 17

Dan. 3, 18.

c

Aba. 2, 18.

Ier. 10, 8, 14

15,

d

Ioh. 4, 23, 24

Mat. 15, 9,

Esa. 29, 13.

14.

c

Deut. 12, 13

& 5, 32, 33,

Prou. 3, 6

Iosua. 1, 7,

Apoc. 2, 3

18, 19

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<sup>a</sup>  
Deut. 28,  
7, 59.  
Pſal. 8, 1.

commandement, theſe three things.  
Firſt, that we be with moſt high  
reuerence the name of God whenſo-  
ever we eyther ſpeake o: thinke vpon  
him.

<sup>b</sup>  
Deu. 28, 10  
Eſa. 12, 17.  
18, 19, &c.  
Mat. 23, 34,  
35, 36, 37.

Secondly, that we neuer blaſ-  
pheme the Name of God, by b Cou-  
ſuring, Witch-craft, Sozcery, o:  
Charming, o: any ſuch like, neyther  
by curſing o: banning.

<sup>d</sup>  
Iſa. 12, 12,  
2 Cor. 1, 25  
& 11, 31.

<sup>c</sup>  
Exo. 22, 10.  
11. f  
Deu. 6, 13,

Thirdly, that we neuer c ſwear  
by the Name of God in our common  
talke, although the matter be neuer  
ſo true: but onely where the d glorie  
of God is ſought, o: the ſaluation of  
our Brethren, c o: elſe before a Ma-  
giſtrate in witneſſing the truth, whē  
we are there unto lawfully called.  
In which cauſes we muſt f onely  
ſwear by the Name of GOD. But  
as for Saints, Angels, Roode,  
Booke, Croſſe, Maſſe, o: any other  
thing, we ought in no caſe by them  
to ſwear.

Que. What is the fourth comman-  
dement?

4 Remember that thou keepe holy  
the Sabbath day.

Que.

for Householders.

Que. What is the meaning of this commandement?

An. The hallowing of the Sabbath day is to rest a from our labours in our calling: and in one place to assemble our selues together, and with feare & reuerence, to heare, marke, and b lay vp in our hearts, the word of God c preached vnto vs: to d pray altogether, that which wee e vnderstand with one consent. And at the time appointed, to vse f the Sacraments in faith and repentance, and all our life long, to g rest from wickednesse, that the Lorde by his holy Spirit, may worke in vs his good worke, and so begin in this life the euerlasting rest.

a  
Deu, 5, 14  
Exo, 16, 26  
b  
Mat, 13, 23,  
c  
Acts 20, 7  
& 15, 22, &  
d  
Mat, 18, 19  
1. Cor, 14, 16  
17. e  
1. Cor, 14, 16  
17. f  
1. Cor, 11, 33  
34.  
Acts 2, 42  
& 20, 7

Que. What is the fift commandement?

g  
Num, 19, 7  
Heb, 4, 9. 10

An. 5. Honour thy father and thy mother.

Que. What is the meaning of this commandement?

An. The meaning of the fift commandement is, that we should honour, that is to say, loue, feare, obey, and relieue our a Parents, or any o-  
ther

Col, 3,  
22, 23, 20,  
Leuit, 24

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**b** other that are vnto vs in their stēde:  
**Exo, 22, 18.** As our **b** Princes, Rulers, and ma-  
**Ro, 13, 1, 2,** gistrates, **c** our Pastours and Tea-  
**Titus, 3, 1.** chers, our **d** Maisters, and all other  
**c** which are aboue vs, in any calling,  
**Heb, 13, 17.** placed by **G O D**, **e** the Aged and  
**1, Thes, 5, 12.** gray-headed: and that all Superiours  
**13. d** shew themselves inuēde Parentes,  
**Eph, 6, 5, 6, 7** in defending and guiding their infe-  
**Tit, 2, 9, 10.** rious.  
**c**  
**Leu, 19, 32.**  
**f**  
**Col, 3, 21.** *Que.* What is the sixt commande-  
**Col, 4, 1,** ment?  
**Ephe, 6, 4,**  
**9. & c.** *An.* 6. *Thou shalt do no murder.*  
*Que.* What is the meaning of this  
**a** commandement?  
**Gen, 9, 6.** *An.* First, the Lord God forbid-  
**Deut, 5, 17.** deth vs in this sixt commandement,  
**b** all a killing, **b** fighting, and **c** quar-  
**Mat, 5, 38, 39**relling, all **e** reproches, mockes, and  
**c** taunts.  
**Col, 3, 12, 13**  
**d**  
**Leu, 19, 14.** Secondly, he forbiddeth all killing  
**17, 18. c** in heart, that is, **e** all anger and ma-  
**Mat, 5, 21, 22**lice, **f** all desire of reuenge.  
**1, Iohn, 3, 15.** Thirdly, on the other side he com-  
**f**maundeth vs to preserue life by exer-  
**Prou, 20, 22.** cising **g** the works of mercy and com-  
**g**passion towards our Brethren, yea,  
**Mat, 25, 33.** euen toward our enemies.  
**Flay, 58, 7.**  
**Eze, 18, 7,**

*Fourth:*

for Houſholders

Fourthly, to loue one another inwardly in heart, as our ſelues: yea, euen our enemies, and them that hate vs.

*Que.* What is the ſeauenth commandement?

*An.* *Thou ſhalt not commit adultery.*

*Que.* What is the meaning of this commandement?

*An.* We are forbidden in this ſeauenth Commandement, firſt, all Adultery, Fornication, and all other vncleanneſſe in our bodies.

Secondly, all vnpure thoughtes, and luſt of the heart.

Thirdly, all other things which might intice to ſuch vncleanneſſe, as all vnchaſte behauiour, filthy talke and Songs, wanton apparrell, lewd and ydle paſtimes, gluttony, drunkenneſſe, houſes of open whoordome, and whatſoeuer els may allure vs to vncleanneſſe.

Fourthly, on the other ſide he commandeth vs to keepe our Bodies and Soules chaſt and pure, as Temples of the holie Ghoſt. Or if the Guilt of Chaſtity be not ginen vs, then to vſe



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use the lawfull remedy appointed by  
God, which is marriage.

Que. What is the eight commaun-  
dement?

An. 8. *Thou shalt not steale.*

Que. What is the meaning of this  
commandement?

An. In this eight commandement  
the Lord GOD forbiddeth all a stea-  
ling and robbing in outward deedes.

Secondly, he forbiddeth all b stea-  
ling in heart: that is, all desire of any  
mans goods wrongfully.

Thirdly, hee forbiddeth c all false  
and wrongfull dealing.

Fourthly, on the other side he char-  
geth vs that we be content with the  
portion of goodes which the Lord gi-  
ueth vs; to d apply our selues in our  
vocation & calling, to get our owne li-  
uing, & liue of that which is our own,  
and also to be helpfull vnto others.

Que. What is the ninth comman-  
dement?

An. 9. *Thou shalt not beare false wit-  
nes against thy neighbour.*

Que. What is the meaning of this  
commandement?

An

<sup>a</sup>  
Leu. 19, 11

Deu. 5, 19

<sup>b</sup>

Eph. 5, 3

Col. 3, 5,

Psal. 62, 10

& 15, 3, 5

Zach. 8, 17.

Mic. 2, 1, 2

Aets 20, 33

<sup>c</sup>

1, Thef. 4, 6

Ero. 22, 21

22

Deu. 10, 17.

18, 19, & 2

14, d.

<sup>d</sup>

Pro. 27, 27.

1, Tim. 6, 6

Gen. 3, 19,

Eph. 4, 23

2. Thef. 3, 1

for Householdors.

An. The Lord God in this ninth  
 commaundement, doth commaund  
 vs: First, that we should neuer a  
 speake falsely in witnesse bearing. Eph. 4, 25.  
 Secondly, that not onely in witnesse  
 bearing, but also in no other matter,  
 we should neuer b lye, flatter, or dis-  
 semble. Thirdly, that we should ne-  
 uer tell any c false tales behinde our  
 Neighbours backe, or heare them of  
 others: that we should neuer d be-  
 lieue any euill spoken of them behind  
 their backs, untill we fully know the  
 certaintie. Fourthly, in priuat offen-  
 ces to speake nothing, although it bee  
 true, to the e hurting of our brother's  
 good name, if by sp[iritu]al admonition  
 he may be won.

<sup>a</sup>  
 Pro. 19, 5, 9  
 & 21, 28

<sup>b</sup>  
 Eph. 4, 25.  
 Psal. 15, 2

<sup>c</sup>  
 Psal. 15, 3.  
 Pro. 25, 18

<sup>d</sup>  
 Mat. 7, 1, 2  
 Rom. 14, 4,  
 Psal. 15, 3.  
 Iam. 4, 12

<sup>e</sup>  
 1, Pet. 4, 8.  
 1, Cor. 13, 7.  
 Pro. 11, 12

<sup>f</sup>  
 Mat. 18, 15.  
 16 17, 18

Que. What is the tenth comma-  
 dement?

10. *Thou shalt not conuet thy neigh-  
 bours house.*

Que. What is the meaning of this  
 commaundement?

An. Here the Lord in plain words  
 doth forbid all inward desire, what  
 soeuer is a vnlawfull to bee done, al-  
 though we neuer b consent vnto it,

<sup>a</sup>  
 Rom. 7, 7

<sup>b</sup>  
 Gen. 3, 5  
 & 26, 1

Pro. 1, 9  
 Pro. 2, 9

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<sup>c</sup>  
Rom. 7. 23.

<sup>d</sup>  
Eph. 4. 22.

<sup>e</sup>  
Rom. 6. 6.

as the <sup>c</sup> rebellion of the fleſh, all corruption of the <sup>d</sup> old man, all <sup>e</sup> blot of originall ſinne, ſo that by this Commandement, moſt clereſly we may ſee the image of that man that pleaſeth God, euen ſuch a one in whome nothing is impure, neyther in will nor nature.

*Queſt.* Canſt thou fulfill all theſe commandements of God, without breaking any one of them?

*An.* Theſe are the commandements of almighty God, the perfect fulfilling whereof no fleſh can attain  
<sup>a</sup>  
Rom. 3. 23. vnto: No, although I doe all that I can, yet I breake them daily bot in thought, word, and dede.

*Que.* What puniſhment doth God appoint for breaking any one of them?

*An.* The puniſhment for the breaking of the leaſt Commandement, euen in a thought, yea, if it were but once broken in all my life, is the euerlaſting curſe of G D D, which containeth all the torments that can be deuised both of ſoule and body, and in the Scripture is called by diuers names to expreſſe the paine, as <sup>d</sup> hell fire,  
Math. 25. 14

for Housholders.

fire, the <sup>c</sup> Worme that neuer dyeth,  
f vtter darknesse: g burning Lake:  
h second death: damnation, and such  
like.

<sup>c</sup> Marke, 9,  
44, 46.

<sup>f</sup> Que. Is there nothing which a man  
can doe in the World, to serue as a  
sufficient recompence to God for one  
sinne?

<sup>f</sup> Mat, 22, 13.  
& 25, 30,  
<sup>g</sup> Apo, 10, 10,  
& 20, 10, 14.

An. No, although I should giue a  
all my goods to the poore, or suffer my  
body to be b whipped all my life-long  
or suffer any other punishment which  
might be deuised: it is not sufficient  
for one of my least sinne.

<sup>h</sup> Apo, 21, 8,  
<sup>a</sup> Luk, 17, 10,  
<sup>b</sup> Col, 1, 23,

Que. Yea, but God is mercifull,  
will he therefore punish sin so sharp-  
ly thinkest thou?

<sup>a</sup> 1, Cor, 1, 3,  
Psal, 18, 45,  
& 86, 15.

An. Our God indeede is a merci-  
full, but he is also b iust and true, and  
therefore must needes of Justice and  
truth, punish mans sin, with the pu-  
nishment which he hath appointed.

<sup>b</sup> Psal, 7, 9,  
Psal, 11, 5,  
Rom, 3, 4,  
Ioh, 3, 33,

<sup>L</sup> Que. Seeing then this punishment  
must needs bee suffered, are we in our  
selues able to suffer and ouercome it?

<sup>a</sup> Psa 130, 3  
Mat. 19, 23

An. None is able to suffer a and  
ouercome this great punishment of  
sinne,

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sinne, being onely man.

**Que.** Is there then no meanes at all, whereby we may be saved from those paines euerlasting?

**An.** The paines which our sinnes deserue, must needes bee suffered by man, because God of his iustice must needs punish sin in man, which was committed by man, and therefore our Saviour Christ, being euerlasting God, became also a man, and hath fully suffered whatsoeuer was due for mans sinne.

**Que.** Are not then all people discharged, seeing the punishment is paid?

**An.** None are discharged, sauing those that take hold vpon Christ, and his merits with a true faith.

**Que.** What callest thou this true faith?

**An.** This true and liuely faith is a full perswasion and assurance of my heart, grounded vpon the promise of God, and wrought in me by the holy Ghost, whereby I am fully assured, that whatsoeuer Christ hath wrought for mans saluation, pertaineth

Ioh, 1, 29  
1, Ioh, 2, 1  
2, Cor, 5, 21  
Esay, 53, 6  
Rom, 8, 3  
1, Ioh, 3  
16, 18, 36

<sup>a</sup>  
Col, 2, 2  
1, Ioh, 3, 2  
Ephe, 3, 12  
Ro, 8, 38, 39  
Ephe, 1, 18,

<sup>b</sup>  
Rom, 10, 9  
Eph, 3, 17.

<sup>c</sup>  
Ro, 4, 3, 18  
Rom, 10, 8,  
& 1, 16, 17

<sup>d</sup>  
Eph, 1, 17, 13  
2, Cor, 1, 22,  
& 5, 5,  
1, Cor, 2, 10  
2, Cor, 4, 18

for Housholders.

neeth not onely to others, but even <sup>Ephes, 3, 1</sup>  
to me, and is wholly mine, as surely <sup>17.</sup>  
as if I perlozmed the same in mine  
owne person.

Que. How can it be that thy sins  
are forgiven thee, and yet according to  
Gods truly fully punished, with punish-  
ment which G O D hath appointed for  
sinnes?

An. By this my true faith, I see  
my finnes both to be forgiven, and  
yet fully punished; for in Iesus Christ  
to satisfie Gods iustice, they bee <sup>a</sup>  
fully punished, and yet to me they be <sup>b</sup>  
forgiven, because in me they be not <sup>c</sup>  
punished, but in Christ for me, to <sup>1, Ioh, 2, 1,</sup>  
set forth Gods mercy, and therefore <sup>12,</sup>  
shall neuer be laid to my charge. In <sup>Gala, 3, 13,</sup>  
this manner therefore I see the Lord <sup>Rom, 4, 25,</sup>  
my GOD to be both mercifull and <sup>c</sup>  
iust. <sup>1 Cor, 9, 9;</sup>

Que. Yea, but although the punish-  
ment of thy finnes be payd in Christ, yet  
seeing there can no unrighteousnes dwell  
with God, how canst thou stand before  
Gods iudgement seate as righteous and  
iust, seeing thou hast no righteousnes, but  
such as is stained with so many finnes?

B

AN



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*An.* I stand as iust and righteous before the thzone of God, not clothed with mine owne righteousness, which I haue wrought in mine own person, but with the righteousness of Iesus Christ. Which righteousness being taken hold vppon, by a true faith, is made mine : thus am I iust in the sight of God, not in respect of mine owne works, which I haue wrought, but taking hold vpon Christs works to be mine by faith.

<sup>a</sup> *Que.* Doth not this make men to  
 Iohn, 3, 3, 5 runne into all sinne & wickednesse?  
 Ephe, 4, 20. *An.* No, for this true faith as soone  
 Colof, 3, 9, as it hath wrought in vs a thzogh the  
 Rom, 6, 6, holy Ghost, dooth frame our heartes  
 & 12, 1, 2, a new, & causeth vs to b detest, hate,  
<sup>b</sup> Rom, 7, 23, leathe, and abhorre sinne in all men,  
<sup>c</sup> Rom, 5, 1, 2, but especially in our selues: and ma-  
 3, 11, keth vs to haue our whole c delight  
<sup>d</sup> and ioy in those thinges which bee a  
 Rom, 6, 11, greable to Gods will, and causeth vs  
 12, 13, also d to expresse the same in our life  
 Math, 7, 17, and conuersation, or els it is no true  
 Iohn, 13, 5, faith, but a c dead faith.  
<sup>e</sup> Iames, 2, 17 *Que.* Rehearse the sum of this faith  
An



for Houſholders.

Answer.

**I** Beléue in God the Father almighty,  
Iſie, maker of heauen & earth. And  
in Jeſus Chriſt, his only ſon our Lord  
which was conceived by the Holy  
Ghoſt, bozne of the virgin Marie. He  
ſuffered vnder Pontius Pilate, was  
cruciſied, dead, and buried, he deſcen-  
ded into hell, the third day he roſe  
againie from death. He aſcended into  
heauen, and ſitteth on the right hand  
of God the father Almighty. From  
thence ſhall he come to iudge both the  
quicke and the dead. I beléue in the  
Holy Ghoſt. The holy Catholike  
Church. The Communion of ſaints,  
The ſorgiuenes of ſinnes. The reſor-  
rection of the body, and the liſe euer-  
laſting. So be it.

Queſt. VVhat is the effect of this  
Creed?

*An.* This Cræd containeth ſoure  
eſpeciall poynts. Firſt, what wee  
ſought to beleéue concerning God the  
Father. Secondly, concerning God  
the ſonne. Thirdly concerning God  
the holy Ghoſt. Fourthly, concerning  
Gods people, called the Church.

B 2

Queſt.

## A briefe Catechisme.

**Q<sup>u</sup>.** What belieuest thou in the first  
Ioh, 1, 12, Rom, 8, 1, part concerning God the Father?

**A<sup>n</sup>.** First, I beleene that God the  
Rom, 8, 11 Gal, 3, 26, b father through Christ, a into whose  
Rom, 8, 15, 1 Cor, 6, 19, c body I am grafted by sayth, is not  
Rom, 5, 8, 9 onely a b father of other saythfull,  
Esay, 54, 6, 7, 8, d but even my father, and therefore c  
Esay, 54, 5, 6, 7, loueth me. Secondly, that he is al-  
Esay, 46, 10, 11, c mighty, that is, that he hath d all  
power in his hand, guiding & ruling  
all things, so that nothing can be  
done in e heauen, earth, o; hell, with-  
out his prouidence.

**Q<sup>u</sup>.** What belieuest thou in the se-  
Amos, 3, 6, Iere, 10, 23, 1, Reg, 22, 19, 20, &c. Plame 3, 1, 6, 7, 8 9 cond part concerning God the Sonne?  
**A<sup>n</sup>.** I belene that Iesus Christ one  
a God in substance wth the Father  
and the holy Ghost, b tooke flesh of the  
Virgine, and is become perfect man  
as I am in all things, sinne onely ex-  
Rom, 9, 5, Iohn, 1, 1 Ioh, 1, 4, 10, b cepted, c and in my Nature hath  
wrought for use, whatsoeuer was  
needfull for my saluation.

**Q<sup>u</sup>.** What meanest thou when thou  
Rom, 1, 3, Ma. 1, 20, 2 c saiest, He suffered vnder Pontius Pilate?  
**A<sup>n</sup>.** Because that manner of death  
He. 2, 14, 15 Rom, 8, 3, which men doe suffer by the sentence  
of

for Householders.

of the Judge, and vnder the title of Justice, is more shamefull, stande-  
rous and terrible, then if a man should  
dye naturally in his bed: Therefore  
Christ tooke on him our person, to  
sethe himselfe a before the Earthly  
Judge, and to be condemned by the  
mouth of Pilate, he being then Judge,  
that thereby we might be cleared be-  
fore the iudgment seat of God.

*Que.* What meanest thou when thou  
sayest, Christ was crucified, dead, and  
buried?

*An.* First, I meane in that he was  
crucified, that he suffered a the death  
of the crosse, which was an abhomi-  
nable and cursed death, b to deliuer  
me from the curse which was due for  
my sinnes. Secondly, for as much as  
death was a punishment due vnto  
man for sinne, therefore our Sauiour  
did suffer death, and by suffering, o-  
uercame death: for in his death doth  
lye the principall point of our saluati-  
on, for if he had not bene truly dead,  
we should bee yet subiect to eternall  
death and damnation.

Thirdly, hee was buried for the

a  
Psalm, 2, 2  
Acts, 4, 27.

b  
Mat, 27, 16,  
Iohn, 19,  
12, 23,

a  
Luk, 23, 33

b  
Ga, 3, 13, 14

c  
Esay 53.  
Rom. 8.  
1, Cor. 15, 3  
1, Pet. 2, 24

## A briefe Catechisme

more greater confirmation of his death and Resurrection. And to the intent to make it more certainly knowne vnto vs, it pleased him also to be buried after the common manner of men, and that by two notable persons, <sup>d</sup> Nicodemus and Ioseph of Aramathia: which was done also by the will and consent of Pilate, who caused the body to be deliuered vnto them.

<sup>d</sup>  
Math, 27, 7  
Mar. 15, 43.  
Luke, 23, 53

**Que.** What meanest thou concerning this, that *Christ descended into hell.*

**An.** Where it is said that Christ descended into hell, thereby I beleaue that Christ did not onely suffer in his body, the punishment due to my body, but also in his soule the punishment due to my soule, which was, the torments of hell, second death, b sorrows of death and abiection from GOD: as it did appeare, by the anguish of his soule in the garden, <sup>c</sup> when drops of blood issued out of his body, and also vpon the Crosse by his <sup>d</sup> lamentable cry to his Father. For in miserable case had wee bene, if he had  
suf.

<sup>a</sup>  
Esay, 53, 4, 8.  
10.

<sup>b</sup>  
Acts. 2, 24.  
Math 26, 38

<sup>c</sup>  
Luke 22, 44

<sup>d</sup>  
Luke, 23, 49  
Math, 27 46  
50.

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suffered onely the punishment due to our bodies, and not to our soules.

Que. What fruit hast thou by this death of Christ?

An. First, I beleue that this death and punishment, which Christ suffered, is the appeasing of a Gods wrath and a full satisfaction to God for all my sinnes.

<sup>a</sup>  
Hebr. 9, 12,  
13, 14, 28,  
1. Pet. 2, 24,

Secondly, that <sup>b</sup> as he is dead for sinne, so he will cause sinne to dye in my mortall body.

John, 2, 1,  
<sup>b</sup>

Que. VVhat profit hast thou by the rising againe of Christ?

Gala, 5, 24,  
Gala, 2, 29,  
Rom, 6, 6,  
7, 8, 11.

An. First, I am assured by this rising from death, that he hath ouercome death, hell, and sinne, and hath finished my iustification.

<sup>a</sup>  
1, Cor, 1, 59,  
56, 57.  
Rom, 8, 33,  
34.

Secondly, that as he is risen from death, so he causeth me as a member of him to rise from sin, and delight in righteousness.

Rom, 4, 25  
<sup>b</sup>  
Rom, 6, 4,  
Col, 3, 1, 2,

Thirdly, his rising againe, is a sure pledge <sup>c</sup> to me, that my body shall in like manner rise againe.

1. Cor, 15, 15  
20.

Quest. What is the meaning of this that Christ ascended into heauen?

An. Christ as touching his man-

# A briefe Catechisme

<sup>a</sup> head is a onely in heauen, but <sup>b</sup> in his  
 Acts, 3, 11. God head, and comfort of his holy  
 Acts, 1, 21, Spirit, he is with vs to the end of the  
<sup>b</sup> world.

Mat, 28, 20 **Q<sup>u</sup>.** What good gettest thou by the  
 ascending of Christ into heauen?

<sup>a</sup> **An.** First, Christ his ascending in-  
 to heauen, is a sure pledge vnto me,  
 John, 14, 3 that I shal in like maner as a mem-  
 Phil, 3, 21, ber of him, by his power, be receiued  
 1, Cor, 1, 7 into heauen, in that same nature  
 1, Thes, 4, wherein he is ascended.  
 16, 17,

**Secondly,** Christ hauing ascended  
 into heauen, <sup>b</sup> maketh continuall in-  
 tercession for me.

<sup>b</sup> **Que.** What is the meaning of this  
 1, Ioh, 1, 2, that Christ sitteth on the right hand of  
 Heb, 9, 12, God the Father?  
 Rom, 8, 32

**An.** Christ sitteth at the right hand  
 of the Father, that is, hath all a po-  
 wer giuen him of the Father ouer all  
 things.

<sup>a</sup> **Que VV**hat fruit dost thou receiue  
 Math, 28, 18 by this, that Christ shall come to iudge the  
 Ephe, 1, 20 quicke, and the dead?  
 21, 22,

<sup>a</sup> **An.** To mee that am a member of  
 Mat, 24, 31, Christ, it is a singular comfort, a  
 Mat, 25, 34, when I know assuredly, y none shall  
 The, 19, 28, be  
 Math, 21, 10



for Houſholders,

be my iudge, but he that is my Sa-  
nour: But terrible it will be to thoſe  
that flee from Chriſt, <sup>b</sup> who they ſhall  
ſee him come to Judge them, whom  
they in their life time reſuſed.

<sup>b</sup>  
2, Theſ. 1, 6  
7, 8,  
Luke, 21, 25  
Math, 25, 41

Queſt. What belieueſt thou in the  
third part, concerning God the holy Ghoſt?

An. I beleaze that God the holy  
ghoſt ſealeth vnto my heart all Chri-  
ſtes benefiits to be mine, and <sup>b</sup> ma-  
keth ſin to die in me, & ſtirreth me vp  
to righteouſnes and holines of life.

<sup>a</sup>  
Ro, 8, 9, 10,  
11, 15, 16,  
Gal, 4, 6,  
<sup>b</sup>

Que. Seeing there is but one onely  
God, why nameſt thou the Father, the Son,  
and the holy Ghoſt?

Ephe, 1, 17  
Ephe, 4, 23  
Pſalm, 1, 3

An. Becauſe God hath ſo opened  
himſelfe in his Worde, that theſe  
three ſundry perſons are in ſubſtance  
but <sup>b</sup> one true and ſuerlaſting God.

b 1, Cor, 12

Queſt. Nowe let vs come to the fourth  
part: What calleſt thou the Catholick  
Church?

Eſay 2  
Rom, 8, 20,  
Ephe, 1, 10  
11, 12, 13,  
Mat, 16, 18,  
Ioh, 10, 16

An. The Catholick Church is the  
a whole company of faithfull people,  
which ever were ſince the beginning  
of the world in all places, which alſo



## A briefe Catechisme.

be now, and shall be to the end of the  
 World. Of the which number I be-  
 lieue that <sup>b</sup> I am one, I beleue that  
 God <sup>c</sup> knoweth them all, and hath a  
 most tender care ouer them.

<sup>b</sup>  
 1, Ioh, 3, 21.  
 2, Cor, 13, 5.  
 Rom, 8, 16.

Que. What callest thou the Commu-  
 nion of Saints?

<sup>c</sup>  
 2, Tim. 2, 19  
 1, Pet, 5, 7,  
 Esay, 49, 15.  
 Math, 10, 29  
 30, 31,  
<sup>a</sup>

An. The Communion of Saints is  
 the society that all wee which beleue  
 haue one with another, as mem-  
 bers of one head Iesus Christ, wher-  
 by wee are ready <sup>b</sup> to communicate  
 all Gods benefits, both spirituall and  
 temporall, to the mutuall health and  
 comfort of one another, according to  
 the measure which we haue receiued  
 of God in this life.

1, Cor. 12,  
 12, 13, 14,  
 and 5, 30.  
 Col. 1, 18,  
 Rom, 12, 5,  
<sup>b</sup>

2, Cor. 11, 28  
 Gal, 3, 6, 2,  
 Phillip, 2, 1,  
 2, 3, 4,  
<sup>a</sup>

Que. What is it to beleue the For-  
 giuenesse of finnes?

<sup>a</sup>  
 1, Iohn, 2, 2.  
 Collo. 1, 14,  
 30, 21, 22,  
 1, Cor. 1, 30  
 Esay, 53, 4-5  
 6, 8, 12.

An. I beleue that Iesus Christ  
 hath <sup>a</sup> wholly appeased God for my  
 finnes and paid the full punishment  
 due to them, and therefore that they  
 be freely forgien me, and shal neuer  
 be layd to my charge.

Rom, 3, 24.  
 25, et, 5, 8, 10  
 2, Cor, 5, 19.

Que. What beleueest thou of the  
 rising againe of the body?

An. I beleue that after this life  
 en-

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ended, a my soule shall go to **GOD** <sup>a</sup>  
that gave it, and my body shall rest in <sup>Luk, 16, 20,</sup>  
the graue vntill the appointed time: <sup>& 12, 20,</sup>  
and then I shall <sup>b</sup> blesse God in my flesh, <sup>Iob, 19, 26,</sup>  
and mine eyes shall looke vpon him, <sup>27.</sup>  
and this my body shall bee made like <sup>1. Cor. 15. 48</sup>  
to the glorious body of Christ, with <sup>43, 44, 53,</sup>  
out all corruption. <sup>Phil. 3, 21,</sup>

Qu. What is it that thou saist of life <sup>1, The. 4, 17</sup>  
*euermlasting?*

An. I beleue that when God shall  
raise againe this my body, and ioyne  
it again together with my soule, that  
then I shall liue with a Christ for e- <sup>a</sup>  
uer, in his euermlasting Kingdome of <sup>1, Cor. 15,</sup>  
glory. <sup>53, 54.</sup>

Qu. By what meanes do we attaine  
to this, which thou hast here confes-  
sed.

An. The holy Ghost hath appoin-  
ted the preaching of the Word to bee  
the ordinary meanes, whereby he <sup>a</sup>  
worketh in our hearts this true and <sup>Rom, 10,</sup>  
liuely faith, and without this prea- <sup>14, 17</sup>  
ching of the Word, wee can neuer <sup>1 Cor. 1. 21.</sup>  
haue faith.

Qu. After that God by the meanes  
of his VVord, hath wrought in our  
hearts

## A brieſe Catechiſme.

heart faith, by what meanes afterward doth he ſtrengthen the ſame?

*An.* This faith doth God ſtrengthen in vs, by the ſelfe ſame preaching of the word, and alſo by the uſe of the Sacraments.

*Queſt.* What calleſt thou the Sacraments?

*a* *An.* Sacraments bee a outward  
Gene, 17. 11 ſignes, ordained of God for the greater  
Exo, 12. 3. 4 aſſurance and ſtrengthening of  
5. &c our faith, being unto vs ſure pledges  
b of the benefits of our ſalvation,  
Rom, 4. 11 which wee receiue in Chriſt to bee  
ours, and are repreſented unto vs by  
the outward ſignes of water in Baptiſme,  
and Bread and Wine in the Supper of the Lord.  
They ſerue alſo for a marke of our profeſſion, whereby  
we differ from other people which be heathen.

*Queſt.* How many Sacraments be there?

*a* *An.* There be two a Sacraments,  
1, Cor, 10, that is to ſay: Baptiſme and the ſup-  
1, 2, 3, 4 per of the Lord.

*Que.* What ſtrength of faith haſt thou through Baptiſme?

*Ann.*

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An. I am taught and assured by Baptisme, that my sinnes are forgiven me: for as the water washeth away the filthynes of my body, even so should I through the holy Ghost, bee thereby fully certified and perswaded, that the blood of Christ, being sprinkled upon my soule by the hand of faith, hath washed away both the guiltinesse of my sin, and the punishment due to the same: the fruite and effect whereof, appeareth herein, that through the power of Christ his death and resurrection, I am dead as touching sin, and raised up againe in newnesse of life: which two things in whomsoever they appeare not, they may well haue the name and title of baptisme, but in dede they are no Christians.

Question, What strength of faith doe we finde in the vse of the Lords Supper?

An. The supper of the Lord through the holy Ghost, doth strengthen my faith, that I should not doubt, but as surely as I receiue the Bread and Wine

## A briefe Catechisme.

<sup>a</sup>  
 Mat, 26, 26  
 27, 28,  
 1, Cor. 10,  
 16, 17, & 11  
 26, 27, 28,  
 wine into my body, to become wholly mine, so my <sup>a</sup> soule receiveth with, all Christ, with his <sup>b</sup> passion and righteousness to be wholly mine, as surely as if I hadde wrought them mine owne selfe.

<sup>b</sup>  
 1. Cor, 1, 30  
 Rom, 4, 23,  
 2, Cor, 5, 21.  
 Qu. Are not the bread & wine in the supper of the Lord, turned into the body and blood of Christ?

<sup>a</sup>  
 Mat, 26, 26  
 27, 28.  
 1. Cor. 10,  
 16, 17, & 11  
 24, 25, and  
 12, 13.  
<sup>b</sup>  
 Rom, 4, 11,  
 An. The bread and wine as touching their nature and substance<sup>a</sup> are not turned: but as touching the use of them, they differ from common Bread and Wine, in that they are appointed of God, to serve unto vs as <sup>b</sup> Seales and pledges of those benefits which Christ in his body hath wrought for vs.

Qu. In what manner oughtest thou to prepare thy selfe to the receiuing these mysteries?

<sup>a</sup>  
 1, Cor, 11.  
 23. <sup>b</sup>  
 2 Cor. 13, 5.  
<sup>c</sup>  
 An. In preparing of my selfe to receive the supper of the Lord, I ought diligently to observe these three things.

Eph. 1, 23,  
 Cor 2 1, 22,  
 dan 5, 5  
 First, to examine my selfe whether I <sup>b</sup> stand in sayth or no, which I shall knowe, if I see my <sup>c</sup> heart dashed.

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**d** assured by the Spirit of God, that  
 the punishment of my sins is fully  
 discharged in Christ, and that what-  
 soever he hath done, pertaineth not  
 enely to others, but euen to me.

**d**  
 Rom. 8. 15.  
 Ephe. 3. 12  
 c  
 1. Ioh. 2. 1. 2  
 Eph. 3. 17.  
 18. 19.

**S**econdly, to examine my selfe,  
 whether I find my hart inwardly  
 sorry for my sins, with inward ha-  
 tred and lothing of sin, and an ear-  
 nest desire, and sure purpose wholly  
 to conformance my selfe to the will of  
 Gods word.

**g**  
 Mat. 26. 75  
 Jerem. 4. 4.  
 Joel. 2. 12  
 h Rom. 6,  
 4. 5. 6. 7. 8.  
 Phi. 3. 13. 41  
 i Math. 5.

**T**hirdly, if any offence be betwixt  
 others and me, that I reconcile my  
 selfe vnto them. All these things, al-  
 though they ought earnestly to be co-  
 sidered in the whole course of our  
 life, yet then especially, when we  
 come to the Supper of the Lord.

**23. 24.**  
 k Luke. 1,  
 74. 75.  
 1. Pet. 1. 15,

**Q**ue. Now seeing we be saued by  
 Christs workes, without our deser-  
 uings, wherto then now serueth our  
 wel doings, or what availeth it to do  
 good works?

**a** Esa. 46. 6  
 Iob. 35. 7.  
 Psal. 17. 2,  
 Luke. 17. 10.

**A**nn. We must do good workes,  
 not to deserue our saluation by them  
 but by our workes to glorifie God,

**b** Mat. 5. 16  
 1. Cor. 6. 20  
 1. Pet. 2. 12

in



## A briefe Catechesme

<sup>c</sup>  
 Co), 1, 10,    In c walking as becommeth Gods  
 Phil, 1, 17,    Children, d declaring thereby our  
 1. Thel. 2, 12    thankfulness to God for our redemp-  
 Ephe, 4, 1,    tion.

Ephe, 1, 4,  
 Luke, 1, 75    Secondly, by our workes to e make  
 d    our election moze certaine vnto our  
 Ro, 6, 11, 12    selues.

13, & 12,    Thirdly, to winne f others vnto  
 1, 2,    Christ, by our holy life and conuersa-  
 1, Pet, 15, 1    tion.

<sup>c</sup>  
 2, Pet, 1, 10.    Qu. What workes callest thou good  
 t    workes?

1, Pet, 3, 1, 2    An<sup>r</sup>. Our workes can neuer bee ac-  
 Rom, 14, 19    ceptable and good in the sight of God,  
 vnlesse in doing them we keepe these  
 two things.

<sup>a</sup>  
 Ephs, 2, 10    First, that they bee framed accor-  
 b    ding to the rule of Gods a lawes and  
 Col, 2, 20,    commandements, and not b after our  
 21, 22, 23    stoue deuises.

Esay, 9, 13    Secondly, that they proceede from  
 Math, 15, 9,    an heart c purged by faith. If e either  
 c    of these two payntes be lacking, our  
 Rom, 14, 23    workes are abominable in the eyes  
 Hebr, 11, 6,    of almighty God, although they ap-  
 1, Cor, 5, 9,    peare neuer so glorious in the sight of  
 men.

Que. Because prayer is our specy-  
 all



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all meanes which God will haue vs vse Ps, 50  
to encrease our faith, tell me what be- & 81, 8, 9.  
longeth to true prayer? Rom. 10.  
Iam, 1 5.  
Mar. 4, 10.

*Answer.* It is requisite in true prai- b Iohn, 14,  
er, that we obserue these five things. 3, & 15, 16  
& 16, 23.

First, that we make our Prayers a  
onely to God, through b Christ, and  
not to Saints. 1, Ioh. 4, 14.  
Ioh. 4, 23.  
Ial, 51, 17,  
& 145, 18.

Secondly, that we be c inwardly  
touched with neede of the thing wee  
aske, hauing our mind wholly bent  
thereupon, and not caried away with  
by thoughts. 2, Cor. 4, 20.  
Mar. 6, 7.  
Rom. 8, 26,  
d Iam, 1, 6.

Thirdly, that our Prayers bee  
grounded vpon d Gods promises,  
with full assurance that they shall be  
graunted, so farre as the Lord doth  
know them to be meete and needfull  
for vs. Mark 11, 24.  
Luk, 11, 9.  
11, 12, 13.  
1. Iohn. 5, 15.  
Luk, 18. 1, 2,  
3, 4, 5. & c.

Fourthly, that wee e continue in  
prayer, although we haue not our re-  
quests at the first. Rom, 12, 12  
1 Thes 5, 17.  
Ephe, 9, 18.  
Col, 4, 2.  
Mar, 15, 22.

Fiftly, that wee aske not those  
things which we f thinke good in our  
owne fantasie, but only g that which  
God commandeth vs to aske of him:  
All which thinges be h contained in  
the

**A brieſe Catechiſme  
the Lords prayer.  
queſt. Rehearſe the Lords Prayer.**

*Answer.*

**h**  
Mat. 6, 9.  
&c.  
Luke 11, 2.  
&c.

**O** Vr Father which art in heauen  
hallowed bee thy Name: thy  
kingdome come, thy wil be done in  
earth as it is in Heauen. Giue vs this  
day our daily bread. And forgiue vs  
our trespaffes, as we forgiue the that  
trespaffe againſt vs. And lead vs not  
into temptation, but deliuer vs from  
euill. For thine is the kingdome, the  
power, and the glory, for euer and e-  
uer, Amen.

**c**  
Deu. 9, 13  
Apo. 4, 9, 11  
Apo. 5, 12, 13  
1. Cor. 26.  
10. 11, 12, 13

**Qu.** What doſt thou deſire of God  
in this prayer.

**d**  
1. Per. 5, 11.  
Apo. 6 14.  
Apo. 7. 12.

**Ag.** *First,* I deſire of our heauenly  
father, that his name may bee hallo-  
wed, firſt in his excellent workes,  
which is, when wee acknowledge a  
his mercy, wiſedom, iuſtice, and pro-  
uidence, that hee alone worketh all  
things, and that onely the Lord God  
be had in honour, all other ſet aſide.  
*Secondly,* that his Name may bee  
glorified in our godly living and con-  
uerſation.

**a**  
Pſal. 113, 2. 3.  
& 145, 1.  
Rom. 11, 36.  
& 16. 27.

**b**  
Ioſu. 1, 24.

**2** In the ſecond petition, we deſire  
that

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that God his kingdome c may come  
that is, that he will declare himselfe  
to be King over his Church, in gui-  
ding and defending it, in encreasing  
of the number of the faithfull, in  
c thrusting forth Labourers into his  
Haruest, and blessing their Labours,  
and suppressing the rage of the wic-  
ked Tyrants. Secondly, that he will  
exercise his kingdome severally in e-  
very one of his; killing Sinne in vs,  
and all worldly cares, and renewing  
vs to righteousness of life.

3 In the third petition, wee desire  
that Gods will may bee done, that is,  
that we may willingly in all things  
resigne our selves to Gods will, with-  
out murmuring or grudging.

4 In the fourth petition, wee pray  
that he will giue vnto vs, i walking  
faithfully in our calling, our daylie  
bread, that is, all thinges needfull for  
our lining in this present life.

5 In the fift petition, wee pray that  
our finnes may bee forgiven vs, that  
hee will not lay to our charge our  
finnes, nor the punishment due vnto  
them, but that he wil accept the death

e Esay 52, 5.  
Eze. 36, 20.  
Rom. 2, 24.  
d  
Mat. 3, 2, &  
5, 19 & 17  
31, 32, 33  
e  
Mat. 9, 38.  
f  
1. Iohn 3, 8.  
Rom. 16, 20  
g  
Rom. 8, 10.  
II. 13, & 6, 9,  
1, Ioh. 5, 8, 9  
h  
Luke 22, 40  
Tit. 2, 12.  
1 Pet. 4, 2.  
1. Iohn 2, 1.  
i  
Gen. 3, 19.  
Eph. 4, 18.  
1, Thes. 2, 9,  
10. k  
Pla. 145, 15  
145, 27. &  
105, 26,  
Esay, 3, 1.

A brieſe Catechiſme

1 Eph. 3. 12

m Rom. 8.  
15.

n Mat. 6.  
14.

and Paſſion of Chriſt, as the full ſa-  
tisfaction for our ſinnes, and that wee  
may hereof haue iuſt aſſurance in  
our conſcience, that the puniſhment  
of our ſinnes is fully diſcharged in  
Chriſt, and therfore freely forgiven  
vnto vs, as ſurely as we doe forgive  
others: And that we may leue one  
another frō the bottom of our hearts,  
all deſires of reuenge ſet aſide.

o Rom. 16,  
20.

In the ſirſt & laſt petition, we doe  
pray God that he will not lead vs in-  
to temptation, but deliuer vs, that is  
that hee will not bring vs farther  
into the battell with our ſpirituall  
enemies, then we by his holy ſpirit  
ſhall be able to preuaile and over-  
come.

Que. And why is this added: *For  
thine is the Kingdome, the power and the  
glory, for euer and euer, Amen.*

*Answer.*

Not only to kindle in our hearts to  
deſire the glory of God, but alſo to  
ſhew vs that this prayer is grounded  
in none other, then on God alone:  
and that wee ſhould not thinke the  
kingdome of God to be weak, and  
void

for Housholders.

boide of foize and might. And that  
he is alone to be honoured, prayled,  
and glozified, and that his power is  
infinite, perpetuall, and euclasting.  
And in this word *Amen*, is expref-  
fed the fervent desire to obtaine those  
things which we aske of God, and  
our hope is confirmed y<sup>e</sup> those things  
which we aske are granted unto vs,  
by which our consciences are pacifi-  
ed, and so we end our prayers.

Que. Tell me now briefly the ef-  
fect of all thou hast learned.

An. By the ten commandements  
I see my miserable estate, that I de-  
serue death, damnation, and the curse  
of God, which must needs be payed,  
because God is iust: and whereas I  
my selfe am not able to pay it, the ho-  
ly Ghost through the preaching of the  
Gospell, worketh in me faith, which  
assureth me, that the Sonne of God,  
being made man for me, hath euen  
in my nature suffered whatsoever  
my sins deserued, and hath made mee  
with him the child of God, and heire  
of euclasting life. Whereof least I  
should doubt or waver, he hath ap-  
pointed

## A brieſe Catechiſme

pointed two Sacraments, as outward ſignes and tokens to be ſene and felt of me, that as ſurely as I ſee my ſelfe may be partaker of them outwardly: ſo the holy Ghoſt inwardly inſtructing me, I ſhall not doubt, but inwardly be partaker of Chriſt himſelfe with all his benefits, his ranſome, righteousneſſe and holynesse to be mine; that in him, and thro we him, I ſhall haue life everlaſting. And thus being borne ane we into this liuely hope, by the holy Ghoſt, my wayes ſhould be directed and guided by the ſame Spirite, to walke in holynesse and righteousnes all the daies of my life.

Amen.

A



# A Prayer contayning the summe and effect of this Catechisme.

**O** Mercifull and heauenly father,  
for as much as at euery light oc-  
casion, I am with-drawne from thy  
holy lawes to the vanities of this life  
vnto all sinne and wickednesse: I be-  
seeth thee in mercy sette before mine  
eyes alwayes the remembrance of  
thy iudgement seat, and my last end:  
whereby I may be daily stirred vp to  
consider in what greates danger I  
stand, through the horrible punish-  
ment due to my sins, that daily groa-  
ning vnder the burden of them, I  
may fly for succour to thy beloued  
Sonne Iesus Christ, who hath fully  
paid, suffered and ouercome the pu-  
nishment due to them, and thorough  
the working of thy holy spirit in me,  
I may be fully assured in my soule &  
conscience, that the curse, condemna-  
tion and death, which these my sins  
deserue, is fully paid, suffered & ouer-  
com in Christ, that his righteousness,  
obedience, and holinesse is mine, and  
what -

**A briefe Catechisme.**

Whatsoever he hath wrought for  
mans saluacion, is wholly mine.

Strengthen this faith in me daily  
more and more that I may inwardly  
feele comfort and consolation in this,  
that I see thy holy Spirit beate re-  
cord vnto my Spirit, that I am thy  
Childe, grafted into the Body of thy  
Son, and made with him fellow heire  
of thine euerlasting Kingdome. So  
worke in me by thy holy Spirit, that  
daily more and more I may see sin  
die in me, that I do not delight there-  
in, but daily may groane vnder the  
burthen thereof. utterly hate, detest,  
and loath sin, set my selfe and all the  
powers of my soule and body against  
sin, & haue all my full delight, ioy, com-  
fort, and pleasure in those things  
which be agreeable to thy will, that  
I may walk as becommeth the child  
of light, looking still for that good time  
when it shall please thee to call me to  
thine euerlasting Kingdome and ioy  
eternall. This in mercy grant vnto  
me for Iesus Christ his sake, my

only Lord and Sau-

our, Amen.

FINIS.

